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Philadelphia

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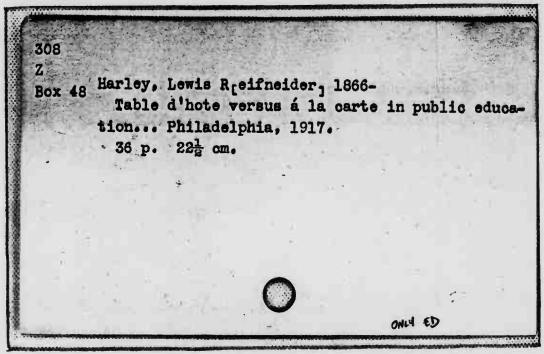

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TABLE D'HOTE *versus* Á LA CARTE IN PUBLIC EDUCATION

LEWIS R. HARLEY, Ph.D.

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TABLE D'HOTE *versus* Á LA CARTE IN PUBLIC EDUCATION

By

LEWIS R. HARLEY, Ph.D.

Professor of History in the Central High School, Philadelphia

PHILADELPHIA
1917

Printed
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To Robert Ellis Thompson, S. T. D.
President of the Central High School
Friend and Colleague for Twenty-one
Years, This Volume is Dedicated by
The Author.

PREFACE

SOME months ago, Dr. Abraham Flexner, Secretary of the General Education Board, announced that the Teachers' College at Columbia University would open a model school for the education of children along the lines of industrial and business efficiency. This proposal led to a newspaper debate between Professor William D. Lewis, Principal of the William Penn High School for Girls, and other educators in Philadelphia. Professor Lewis advocated the throwing of a number of studies into the junk heap, as he called it, while his opponents defended the present curriculum of the higher schools. I contributed two articles to the discussion, which appeared in the Evening Bulletin, Philadelphia. With slight revision, they are now offered to the reading public in essay form. I have been led to take this step through the encouragement of Dr. Andrew F. West, Dean of the Graduate School, Princeton University, Dwight R. Meigs, Head Master of the Hill School, Pottstown, Pa., Mr. Alba B. Johnson, President of the Baldwin Locomotive Works, Dr. Joseph G. Rosengarten, Trustee of the University of Pennsylvania, Dr. William H. Greene, Emeritus Professor of Chemistry in the Central High School, and Mr. Ellis A. Gimbel, of the 79th Class, Central High School.

The arguments of Dr. Flexner and Professor Lewis sound like a veritable Utopian dream; but the rude awakening will come to the student trained in the proposed model school, when he discovers that, under this modern system of education, he has been deprived of the chief instruments of thought—thorough courses in languages, science, mathematics, and history. In education, as elsewhere, the motto should be constantly before us: "All noble things are difficult." This is the character of all school studies that possess intrinsic worth, and these natural difficulties cannot be eliminated. Dr. Flexner devotes many pages in a recent number of the Atlantic Monthly to the subject of interest in education. The best seller in modern

fiction, the comic supplement, and the moving picture film may be interesting to the boy; but his mind should be cast in a more heroic mould and trained to meet the larger responsibilities of life. The languages, science, mathematics, and history are the golden keys that unlock all the doors of knowledge, and if the student becomes the owner of these keys, he is in a position to secure that full mental development which it is the right of every individual to possess. But with the school curriculum based primarily on interest, we would have a shifting and variable form of education from year to year. What interests the boy today may not interest him tomorrow, and to satisfy the caprice of the passing moment, he would have to be constantly fed with a new kind of intellectual marmalade. This is an interesting form of amusement for the nursery, but it is not education. The real demand today is for thoroughness in the few fundamental subjects that underlie all education. The mastery of these is not the work of a day or a term, but it is a gradual process extending through a series of years. May our schools give a training like that described by Matthew Arnold in the lines:

> For rigorous masters seized my youth,
> And purged its faith, and trimmed its fire,
> Shew'd me the high, white star of truth,
> There bade me gaze, and there aspire.

I stand for this kind of education, even at the risk of being styled non-progressive and antiquated.

LEWIS R. HARLEY

The Central High School,
Philadelphia, Pa.
April 10, 1917.

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TABLE D'HOTE *versus* Á LA CARTE IN PUBLIC EDUCATION

THERE is a tendency among educators to grow dogmatic in asserting their opinions; but this is a weakness of youthhood which ought to be cured with the passing of the years. Sainte-Beuve, in his charming essay on Benjamin Franklin, tells us how the philosopher, by adopting the modest way of proposing his opinions, procured for them a readier reception and less contradiction. Schoolmen of this generation can derive much profit from the experience of Franklin; for by natural inclination, we may be like that personage described by Montesquieu in his Persian Letters, who in a quarter of an hour decided three questions in morals, four historical problems, and five points in physics. He was, in fact, a universal *decider*. Franklin learned to observe the precaution of respecting the opinions of others, and to this habit he attributed much of his success with regard to his various proposals of general interest. We should carry this same spirit of moderation into all discussions on public education. We must agree with Bishop Spalding, however, that much talking and writing about education have helped to obscure a matter which is really quite plain, for the question involved in this most vital of human concerns is much simpler than we imagine.

The pedagogical experts, like the very self-satisfied man in the Persian Letters, have been condemning all the best traditions in education, and now they offer so many hair-trigger schemes for increasing the extent of knowledge and

shortening the time for acquiring it, that we naturally look upon them with a degree of suspicion. But we can still read with profit the works of the masters, and, indeed, we almost envy those who lived in the ancient days; for some one asked Zeuxidamus why the Spartans did not reduce their rules for education to writing, that the young might read them, when he replied: "Because they wish to accustom their youth to deeds, not words." The moral to be drawn from this remark is so apparent that it needs no comment. I fear, however, that if I attempt to contribute anything further to this discussion, I shall be accused of too much talk; but I cannot remain silent while the iconoclasts threaten to throw the best intellectual treasures into the junk heap of rejected studies, a movement which Professor Bloomfield compares to the barbarian invasions, and fully as disastrous in its results; for Europe losing sight of Greece, became barbarous, and the same would inevitably follow today.

If we go to the pages of history, we find that attempts have been made through all the ages to turn the schools into apprentice shops, and thus abandon the real work of training the youth. In the same century that Milton and Cowley published their schemes for liberal education, Mr. Samuel Hartlib and Sir William Petty drew up plans for industrial schools, in which the boys were to be received as apprentices; but neither Hartlib nor Petty had the audacity to consign the great mass of accumulated knowledge to the junk heap. That Quixotic task was reserved for an educator of the twentieth century, and in Philadelphia, the American home of science and Shakespearean culture. Notwithstanding the arguments to the contrary, we must believe with Professor Bloomfield that the only safe road in education leads to

Attica, and not to Bœotia, and that courses in tatting and domestic science do not stand on a par with languages, mathematics, science, and history. Professor Bloomfield, whose profound learning and long experience as a teacher entitle him to assume the role of a prophet, recognizes in this movement a tendency to turn higher education into a kind of cosmic Chautauqua, and he sees the picture of a muffin wagon with the professor ringing the bell to the cry of "Hot Muffins." With the old time table d'hote of higher education replaced by the á la carte of the elective system, there is an imperative call for securing historical insight and basic culture in the curriculum of the American schools.

That learned writer, Professor Oscar Browning, of England, raises some pertinent questions concerning the subject-matter of education, from the consideration of which we can gain much profit. He admits the existence of a sharp antagonism between the individual and the world; the individual requires something for the full satisfaction of his being, while the world requires something else and will have it. "What are we to do? Are we to give the highest education possible irrespective of practical needs, or are we to give up education altogether, and let the world do what it will with its own?" This, says Professor Browning, is the first great problem which meets us at the threshold of the subject. Savage tribes solve the question by adopting uncompromisingly the practical view. An Australian or a Zulu is trained for the immediate needs of his existence. To be a keen hunter or a successful warrior is the first necessity of his life, and tradition has built up a scheme of education to suit these ends. While with the cave man and the Zulu, life was a continual struggle with the forces of nature, the world is now in a different

economic condition. Man now labors eight hours, has eight hours of leisure, and sleeps eight hours. It is absolutely essential that some of these leisure hours should be devoted to cultural pursuits, and for this purpose the Loeb Classical Library was designed. The editor of this series of books truly says that civilization lies in the mind and soul, not in machines. The most highly civilized nation of history was Athens, and they hardly knew what a machine was.

What a mine of wisdom is contained in Dr. Maurice's lectures on "Learning and Working," delivered before the Working-men's College, London, in 1854. He had the same thought in mind, the right of the working man to a share of the world's best culture. I am willing to go further, and claim it as the right of all men to share this culture, and it is the duty of educators in all lands to make this possible. Dr. Maurice has declared a truth that should be the motto of every school: "All experience is against the notion that the means to produce a supply of good ordinary men is to attempt nothing higher. I know that nine tenths of those whom the university sends out must be hewers of wood and drawers of water, but if I train the ten tenths to be so, depend upon it the wood will be badly cut and the water will be spilt. Aim at something noble, make your system such that a great man may be formed by it, and there will be a manhood in your little men of which you did not dream."

We hear much today about the need of democracy in education; but true democracy in learning is defined by Huxley as follows: "No system of education is worthy of the name unless it creates a great ladder with one end in the gutter and the other in the university." We believe in that policy which offers to all the youth of the land the accumu-

lated wisdom of the ages, and no considerations of poverty on the part of the parents should prompt the teachers to prescribe for such students a purely vocational training; for this would defeat the very purpose of democracy in education. My experience in the Central High School, of Philadelphia, for twenty-one years is similar to that of Dr. McDaniel, of the University of Pennsylvania, who writes: "Fortunately, boys from the humblest cultural environment and burdened with the severest financial handicap do reach our freshman college classes, and with the training in which we classicists believe, graduate to assume positions in society which no mastery of the hand alone nor of the almighty dollar itself can ever guarantee." Dr. Bloomfield claims with much truth that American schoolmen, in attempting to make education democratic, have merely externalized it. One subject is considered as good as another, and the decision is left to the undeveloped judgment of the student, or to the parents, who are often misled by the nostrums that are offered in the schools. The judgment of Lowell, that eloquent prophet of democracy, is also worth considering at this point: "Are our students old enough thoroughly to understand the import of the choice they are called on to make, and if old enough, are they wise enough? Shall their parents make the choice for them? I am not sure that even parents are so wise as the unbroken experience of mankind. We are confronted by being told that in this we are only complying with what is called the Spirit of the Age, which may be, after all, only a finer name for that mischievous goblin known to our forefathers as Puck. I have seen several spirits of the age in my time, of very different voices and summoning in very different directions, but unanimous in their propensity to land us in the mire at last."

It has been truly said that the chief danger to the educational progress of our democracy is the tendency towards confidence in itself and its home-made methods, an overestimate of material success, and indifference to the things of the mind. De Tocqueville noticed this tendency nearly one hundred years ago when he wrote his "Democracy in America," in which he sounded this note of warning: "It would seem as if the rulers of our time sought only to use men to make things great; I wish they would try a little more to make great men; that they would set less value upon the work and more upon the workman; that they would never forget that a nation cannot long remain strong when every man belonging to it is individually weak; and that no form or combination of social polity has yet been devised to make an energetic people out of a community of pusillanimous and enfeebled citizens." De Tocqueville observed a movement towards plutocracy in education that is a serious danger to our institutions today, a danger which Bishop Potter describes as follows: "But at this point we are met by a spirit which it is time, I think, that we recognize, as there is a need that it should be challenged. We Americans are, of all peoples under the sun, supremely a practical people. No mechanism is invented, no book is written, no theory is propounded, but that straightway there is heard a voice demanding, 'Well, this is all very interesting, very novel, very eloquent; but what, after all, is the good of it? To what contrivance, to what enterprise, can you hitch this discovery of yours, and make it work? How will it push, pull, pump, lift, drive, bore, so that, employed thus, it may be a veritable producer? Yes, we want learning for our young men, our young women; but how can it be

converted by the shortest road and in the most effectual way into a marketable product?' " *

In examining the views of the world's great thinkers, we find that they regard the languages, science, mathematics, and history as the chief essentials of education—the very subjects that have been imperilled with the doom of the junk heap. This is, indeed, most reassuring, for many feared that the forces of ignorance would pull down the pillars that support the ancient temple of learning. All knowledge comes to us through the subjects that I have just named, and if any of these is omitted from the curriculum, it is virtually an admission that the real work of education is to be abolished. But in this age, we cannot evade the pressing need of

*Nicholas Murray Butler declares that the great need in the United States is government and life by reflection and experience, not by impulse and appetite. We naturally look to the American schools to train the people in those essential qualities, which give strength and character to the nation. Vocational studies may be more popular, and they may satisfy the demands of immediate necessity, but in this fact lies the very weakness of an educational structure based on such principles. "Popularity is, therefore, the path to immediate power," says Dr. Butler, "but it is a path strewn with dangers both to the leader and the led. The believer in democracy cannot accept temporary popularity as a test of greatness in a leader; he must look rather to those basic principles on which the nation's institutions rest, and to their orderly and equitable development and application."

To attain these results, it may be necessary at times for the student to pursue subjects that are not entirely agreeable, and yet in these the highest form of mental discipline is to be found. "The curse of modern education," remarks Professor Grandgent, "is multiplication of subjects and painless methods." With some of these innumerable subjects, the student forms no more than a passing acquaintance; for with the advent of each school term a number of new vocational courses are added to the curriculum. Serious effort is an unknown quantity in institutions of this character; for as Dean Briggs says: "Brought up to feel that the teacher must interest them, they have become so reduced that they would like, as it were, to lie in bed and have their studies sent up to them, or wait for the professor to waft them to Heaven or Parnassus on gentle zephyrs." Dr. Charles W. Burr, of the University of Pennsylvania, sounds a note of warning against the present tendency toward the easy life, and he rejoices that there are still a good many cave men left, through whose descendants the race will be regenerated.

a liberal education, in the elements of which the classical languages will always occupy a prominent place. We must admit that we are heavy debtors to antiquity. From the Jews, we inherited most of our notions of religion; from the Romans, traditions and examples in law, administration, and the general management of human affairs; while to the Greeks we owe nearly all our ideas as to the fundamentals in art, literature, and philosophy; in fact, from them we derived the main features of our intellectual life. We received from the Greeks a language that can always be used as a fixed standard in matters of literary taste; the first example of democracy, a direct government by the body of the people; the theory and practice of universal education, so that Athens became the school of Hellas; a body of scientific literature that forms the substantial background of all modern achievement; and a conception of life based on moderation, finding expression in the proverbs, "Know Thyself," and "No Excess." De Tocqueville remarks in his "Democracy in America," "Nothing in the works of the Greeks seems to have been done hastily or at random: every line is written for the eye of the connoisseur, and is shaped after some conception of ideal beauty. No literature places these fine qualities, in which the writers of democracies are naturally deficient, in bolder relief than that of the ancients; no literature, therefore, ought to be more studied in democratic ages."

Western civilization will forever remain under obligations to Greece; in fact, Shelley in the preface to his "Hellas," would have us all adopted as Hellenes: "We are all Greeks. Our laws, our literature, our religion, our arts, have their root in Greece. But for Greece—Rome the instructor, the

conqueror, or the metropolis of our ancestors, would have spread no illumination with her arms and we might still have been savages and idolaters." The language of the Greeks, says Nelson Coleridge, "may well be called the shrine of the genius of the Old World; as universal as the race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar; from which nothing was excluded, speaking to the ear like Italian, speaking to the mind like English, with words like pictures, with words like the gossamer film of summer." Linguists are universally agreed that merely as a form of intellectual gymnastics, the Greek tongue would be as serviceable as mathematics. But the ancient languages are not dead; for Lowell concludes: "Only those languages can properly be called dead in which nothing living has been written. These languages speak to us through their literatures in a clearer voice than that of any living tongue," and again he says: "Even for the mastering of our own tongue, there is no expedient so fruitful as translation out of another; how much more when that other is a language at once so precious and so flexible as the Greek."

J. Churton Collins, in his book entitled "Greek Influence on English Poetry," gives a fine estimate of the historical value of the study of Greek in modern education. He asserts that all our present civilization rests on a Greek basis, as is sufficiently attested by the number of Greek terms of art in every European language to be found in the terminology of the sciences. His summary of Greek intellectual achievements is comprehensive and instructive: The Greeks originated almost every species of poetry, which they distinguished

by such names as Epic, Dramatic, Lyric, Didactic, Elegy, Epigram, and Bucolic. They produced the greatest pieces of oratory and history and philosophical dialogue. Aristotle, Dionysius, and Longinus laid the foundations of literary criticism. Xenophon in his Cycropædia, and Plato in his Republic, gave models for future political romances. All modern logic and metaphysics are traceable to Plato and Aristotle. Geometry is inseparably connected with the name of Euclid. It is hardly necessary to remind the reader of what the Greeks effected in painting, sculpture, architecture, and music. Medicine owes much to Hippocrates and Galen, natural history to Aristotle, experimental physics to Archimedes. Eratosthenes raised geography to a science, and the Old World derived the Ptolemaic System from Hipparchus. And I need not remind my colleagues in the field of history, how classical antiquity is aiding them every day by showing the sources and origin of institutions, laws, manners, and customs. As we view that far-distant background of our present civilization, we cannot fail to agree with the conclusions of Professor Bloomfield: "I cannot conceive of any kind of true historian, even the type for whom history begins with the discovery of America, that is not liable to superficiality or error of judgment, because he fails to perceive or judge aright the indivisible unity of the Western modern world and the Western antique world. Ancient literature reveals to us the life of the Greek demes and cities, and the laws and institutions which hold the secret of Rome's imperial power. Men in all professions, scientists, in fact, any college graduate, who has made a serious study of the classics, will not spurn the value of his Latin and Greek."

The vocational program also includes a sacrifice of the best in English literature and the substitution of articles from the current magazines for study in the schools. Shakespeare, Bacon, and Milton, greatest names in our literature! You will find a host of congenial spirits in the overcrowded junk heap. The loss of Wellington and Nelson would not be so great as that of Shakespeare, Bacon, and Milton. In the one case, England would suffer; in the other, the whole world would be impoverished. I confess a certain feeling of indignation when I think of the proposal to relegate the best English classics to the junk heap. Naturally, the experience of Abraham Lincoln comes to my mind. He was fond of Shakespeare, and the mere mention of any play would waken in him a train of deep and original thought. He astonished visitors by reciting lengthy passages from the plays, and Mr. Sinclair has declared that he never heard these choice passages rendered with more effect by the most famous modern actors.

By constantly meditating on the Bible and Shakespeare, Lincoln acquired that rich fund of expression which gives his writings a charm and a permanent place in our literature. And in commenting on the above, I shall simply say that I value the judgment of Abraham Lincoln more than that of all the pedagogues in the land. We need the literature of Shakespeare, Bacon, and Milton today as never before. How much we need their presence is expressed by Wordsworth in his sonnet on Milton:

> Milton, thou shouldst be living at this hour;
> England hath need of thee; she is a fen
> Of stagnant waters; altar, sword, and pen,
> Fireside, the heroic wealth of hall and bower,
> Have forfeited their ancient English dower

Of inward happiness. We are selfish men:
Oh, raise us up, return to us again;
And give us manners, virtue, freedom, power.
Thy soul was like a star, and dwelt apart.
Thou hadst a voice whose sound was like the sea:
Pure as the naked heavens, majestic, free.
So didst thou travel on life's common way
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay.

Educational poverty would inevitably ensue if the various branches of scientific knowledge were consigned to the junk heap; for as Dr. Owen, of Lafayette College, says: "The natural progress of scientific study to the more complex ranges of truth, will at length bring the interest of science itself into the region of humanism." And so, the master spirits of scientific inquiry, with an unselfish devotion to their subject, are urging us to look up and away from the material things of life. Dr. Robert H. Thurston declares that the chief aim and use of scientific study are to be found in the region beyond and above the physical world to which such study is confined. Thus, all true scientists and mathematicians have their minds opened and prepared to receive the teachings which come to them from every part of the universe. Dr. Maurice says of the mathematician: "He will not demand of the botanist that the flowers should not grow, or of the geologist that he should find no changes in the structure of the earth, or of the physiologist that he should not investigate all the signs of life in the human body, all its varieties of disease; he will listen to all they tell him, and like them all the better for the mysteries which he cannot fathom; only believing that there is an order and harmony in them all, and expecting that their order and harmony will one day be made manifest."

Of all the mathematical studies, geometry is absolutely essential, even to the most practical vocationalist. In this subject, students learn, step by step, some of the laws of the earth upon which they are moving; some principles which, being true in one case, are true in all instances. The experience of Abraham Lincoln as a student at law should convince all educators of the great value of geometry in the school curriculum. He found that the word "demonstrate" means to prove beyond the possibility of doubt. But proof requires a process of reasoning in which he felt deficient. So he abandoned his law studies for a while and pursued a course in Euclid, which he continued until he could demonstrate any proposition in the six books at sight. He then knew what "demonstrate" means, and he returned to his law studies with clear mental vision, and greater power to master the principles of jurisprudence. Lincoln afterwards declared that Euclid well studied would free the world of half its calamities by banishing half the nonsense which now deludes and curses it.

John Ruskin once said that he could not live in a country that had neither castles nor cathedrals. The charm of these venerable works of architecture does not lie in their antiquity, but in their close association with mankind. This idea gives us a clue to the value of history, which has also been rudely consigned to the junk heap. Even though we so desire, we cannot separate ourselves from the past. Its influence over our lives is like the tender memories that cluster about the word "home." The mention of the word brings before us a thousand recollections, and we lovingly turn to the old fireside as the ivy clings to the ruined wall. This native land is

our larger home, and to neglect its history is an act of base ingratitude, leaving us like the man without a country.

On several occasions, some of our educators have expressed a willingness to dump the life work of Thucydides, Niebuhr, and Ranke on the junk heap along with the other subjects which have been doomed by their keen censorship. In view of this radical elimination of high school studies, these very self-satisfied personages are either the victims of shallow judgment and intellectual hallucinations, or else the conclusions of the philosophers are absolutely wrong. In this connection, I notice that Dr. Eucken, in his scholarly work, "The Problem of Human Life," closes the last chapter with these words: "For the past, rightly understood, is no mere past." And this ominous message is not a hastily drawn deduction prepared for the daily press, but it is the firm conviction of a philosopher, who has carefully surveyed the problem of life as it manifests itself in every age. As educators, deeply interested in the relative value of the studies in the school curriculum, shall we heed the lessons of the philosophers who have traced the stream of progress to its source, or the views of those advocates of special interests, who have apparently ignored a serious consideration of the many-sided character of civilization?

Being particularly interested in history, I wish to challenge the statement that this subject has to do merely with the dead material of a buried past. What, then, is the message that history brings to us? If we break the prison walls of our self-centred present, and look down the centuries of the past, we find the countless millions of former ages, vast oceans of humanity, lying beyond our horizon, engaged in an endless struggle that should appeal to the imagination

and sympathy of our day. Arthur Helps, in his essays, "Friends in Council," says: "This unabated continuity of time suggests the past as well as the future. We would know what mighty empires this stream of time has flowed through, by what battlefields it has been tinged, how it has been employed towards fertility, and what beautiful shadows on its surface have been seized by art, or science, or great words, and held in time-lasting, if not in everlasting beauty. This is what history tells us." The study of this subject removes us from the cares of the present, and extends our sympathies to distant lands and ages, thus showing us that other men have had their sufferings, their sorrows, and their triumphs. History is like a vast pageant, in which we see the movements of men collectively, and for extended periods of time. If we take an interest merely in the confined circle of the immediate present, we shall have only provincial notions and childish thoughts, and shall pass our lives ignorant of the perennial aims, struggles, and distractions of mankind. Taking a more liberal view of history, we find it possessed with a peculiar interest; for we see mankind slowly and laboriously building up the fabric of civilization, and all that we have achieved is connected with those former periods of human endeavor.

But we are living in restless times, and there is a constant demand for change among political reformers and pedagogical experts. Indeed, there are some who, dissatisfied with Providence, would even change the order of creation and the stars in their course. In education, there is the present danger of sacrificing thoroughness for immediate gain, and, alas, for final mediocrity. And so, we hear much about vocational science, vocational literature, vocational

mathematics, vocational history, history for the busy man, the new history, and current events. I recently heard a Philadelphia educator, in defending the teaching of current events, declare that all ancient history is a myth, notwithstanding the researches of Rawlinson, Dörpfeld, Schliemann, and Hawes, who have unearthed the most positive historical evidence, and although Thucydides and Tacitus stand at the head of all historians in unity of plan, better assimilation of materials, and compressed narrative. The trouble today is that everybody has an intellectual grouch. We have caught the spirit of some of the penny-a-line articles on education, which complain of everything. My remedy for this condition of despair is to keep on reading history; for there are no bitter feuds among the truly great historians, and their picture of the past gives us hopeful assurance of the future of our civilization.

The richest intellectual gifts of a nation are its literature and history; for a country does not rise to the dignity of a nation without a literature containing the best ideas of its thinkers clothed in artistic form. Likewise, the historians gather in logical order the events of a glorious past, and from these works the people become conscious of their power, and are assisted thereby to greater achievement. Recognizing the importance of history in the general scheme of education, Cardinal Gibbons declared recently that in discussing any subject of vital interest, we need historical bases for the conclusions that we may reach. We get the right light upon the issues of today only by employing a long perspective and comparing recent centuries with those more remote. On the other hand, the judgments passed on current events with no comprehensive knowledge of history, are apt to be erroneous,

and even great statesmen have committed the blunder of misinterpreting the tendency of the times. "Let no one persuade you then," writes Dr. Maurice, "that these great teachers of former ages must be cast aside in order that you may profit by the wider experiences of your own day. If we despise the wisdom of the past, the present will not teach them; they will carry away a multitude of notions from a multitude of schools; each will trip up the other and make it useless."

Hasty generalization on current events is illustrated in Gladstone's speech at Newcastle, October 7, 1862, when he ventured on this conclusion: "We may have our own opinion about slavery, we may be for or against the South, but there is no doubt, I think, about this—Jefferson Davis and the other leaders of the South have made an army; they are making, it appears, a navy; and they have made, what is more than either, they have made a nation. We may anticipate with certainty the success of the Southern States, so far as regards their separation from the North." Five years later, Gladstone made his confession of error in the following memorable words: "I must confess that I was wrong; that I took too much upon myself in expressing such an opinion. Yet my motive was not bad. My sympathies were then where they had long been before, where they now are, with the whole American people." Gladstone acknowledged that he had allowed mere opinion to control his judgment, and to be frank about the matter, he was ignorant of the growth and development of American institutions. A thorough knowledge of our history would have given him a clear vision of the crisis through which the Union was passing, and of the final triumph of the Republic. His experience should teach us that it is our duty to read history in its completeness; for as Vis-

count Morley says: "In reading history it is our common fault to take too short measure of the event, to mistake some particular scene in the play as if it were the fifth act, and so conceive the plot all amiss. The event is only comprehended in its fullest dimensions, and for that the historic reader, like or unlike the actor before him, needs insight and imagination." The historian is not merely a narrator; but he sits as a judge, stern and severe, as the events and epochs of the past are marshalled before him. A learned writer gives these rules to guide all historians, rules which apply with equal force to all men who would express correct opinions on current events: "See that your words correspond with your judgment; that is to say, speak the truth: see that your judgment corresponds with the truth; that is to say, do not make mistakes."

Just at this moment, with the prospect of a war before us, we realize the force of Professor Seeley's remark in his book on "Roman Imperialism," where he defines history as the school of public feeling, patriotism, and statesmanship. An ignorant democracy cannot last long; but if the people have an adequate knowledge of their glorious past as a nation, that sentiment of patriotism derived from the pages of history, will serve as a binding force which no enemy can tear asunder. Abraham Lincoln had in mind this sentimental factor of history when he said, in his inaugural address, "We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearth-stone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature." These beautiful words contain a deeper sentiment

than is usually found in the best of poetry. Indeed, Lincoln's hopeful message shows that the historian must be a poet, as Joseph Roux says, "not to find, but to find again; not to breathe life into beings, into imaginary deeds, but in order to reanimate and revive that which has been; to represent what time and space have placed at a distance from us." Lincoln used the magic art of the historian and the poet, when he touched the mystic chords of memory, and opened the panorama of the past to the imagination of the assembled throng of his fellow-countrymen.

The influence of history is everywhere about us, and as Eucken says, "our existence loses all meaning and value if one day is simply the progenitor of the next, and each instant swallows up its predecessor." We must agree with the words of the poet:

> Truth is old, an ancient bond
> Of brotherhood for noble souls,
> The old truth,—cleave to that, my friend.

If we but go to the pages of history, we shall be inspired with the sentiment of hope in a crisis like the present. Frederick York Powell says that nations have been raised from the dead by the historian. As Tecmessa remarked to Ajax, so Greece might have said to Rome:

> Thou didst destroy my country with thy spear;
> My mother and begetter a blind chance
> Took to be tenants of the house of death.
> Now then what country can I find but thee?
> What household? on thee all my fortune hangs.

Although the modern Greeks had apparently forgotten the deeds of their heroic ancestors, and the names of Leonidas and Miltiades had no magic sound to them, the national spirit was not dead. A silent intellectual revival was in

progress, arousing the national consciousness of the people, and acquainting them with the common heritage of a glorious past. As a result, when Germanos, archbishop of Patras, proclaimed the insurrection against the Turks and raised the symbol of the cross before the church of St. George, the assembled throng swore to take up arms for the fatherland, and in a few years, Greece was free. Again and again, the inspiration for freedom has been found in history. Niebuhr said, when referring to the disasters of his native country: "The evil time of Prussia's humiliation has some share in the production of my history. We could do little more than ardently hope for better days and prepare for them. What was to be done in the meanwhile? One must do something. I went back to a nation, great, but long passed by, to strengthen my mind and that of my hearers. We felt like Tacitus." And Frederick York Powell leaves this testimony of the sentimental power of history in saving nations from death: "It is history, written history, that has raised the Baltic nations, that has made Roumania and Hungary important European factors, that has set Bohemia on her feet again, and is making a nation of Albania, that is keeping Polish patriotism alive, that has given little Finland the national spirit that Russia, the pretended champion of Christianity, in spite of the most solemn engagements, is doing her vilest to crush. It is history that is largely responsible for the unity of Germany, and for the very making of the Italian nation. All this is an index of the tremendous power of sentiment that can be and has been aroused by written history."

Does it not seem that we have lost sight of this sentimental character of history? We have many volumes dealing with constitutional and economic history; but we need a

prophet with fiery eloquence to preach the doctrine of one flag and one country; one who can so reconstruct our past that its lessons will be indelibly impressed on the hearts of aliens and bi-patriots residing here, who while earning their daily bread in America, have their political affections centred about the hearthstone of some empire across the seas. Walter Savage Landor has described our present condition exactly: "History, when she has lost her muse, will lose her dignity, her occupation, her character, her name. She will wander about the Agora; she will start, she will stop, she will look wild, she will look stupid, she will talk languidly to her bosom doubts, queries, essays, dissertations, some of which ought to go before her, some to follow, and all to stand apart."

Lord Acton says: "The garrison of distinguished historians hold Berlin like a fortress." Today, however, their sphere of influence extends much farther than the limits of the imperial capital city; for their lines of defense reach from the Channel to the Russian frontier, while their theory of fortification is based upon hatred for England and France, and upon Treitschke's maxim, "Be governmental; believe that no salvation is possible except by the annihilation of the smaller states." The German historians truly form a militant academic body, and although we do not agree with their theory of progress, we are bound to view with admiration their political influence in founding a great national state. We must all agree that the burning sentiment of nationalism and empire in Germany is largely due to the teachings of her modern historians. Ranke, the founder of this school, was strongly attracted by the human side of history, and he declared that it was so sweet to revel in the wealth of all the centuries, to meet all the heroes face to face, to live

through everything again. The human interest in history, as well as, its power for arousing sentiment, begins with a sympathetic study of the leading figures of the past. Our national history centers around the names of Washington and Lincoln. Some may ask, but what about the masses of the people? "The history of the masses cannot be written," says Charles Kingsley, "while they have no history; and none will they have, as long as they remain a mass; ere their history begins, individuals, few at first, and more and more numerous as they progress, must arise out of the mass, and become persons with fixed ideas, determination, conscience, more or less different from their fellows, and thereby leavening and elevating their fellows, that they too may become persons, and men indeed. Then they will begin to have a common history, issuing out of each man's struggle to assert his own personality and his own convictions."

Merely to study dry statistics, colorless annals, and musty documents will avail but little in arousing a patriotic sentiment among our fellow-citizens. The historian should possess to a certain degree the genius of the poet and painter. With the true historian, in the judgment of Walter Savage Landor, "the deeds of the past are signally reflected on the advancing clouds of the future; here insurrections and wrecks and conflagrations; here the ascending, there the drooping diadem; the mighty host, the mightier man before it; and, in the serener line on the horizon, the emersion of cities and citadels over the far-off seas." Augustine Birrell claims that the truly great historian must be an artist as well as an artisan. He should have something of the spirit which animated such a man as Francesco Francia, of Bologna, who signed his pic-

tures with the word "goldsmith," after his name, whilst he engraved "painter" on his golden crucifixes.

There is as much need for literary skill of a high order in picturing the real, as the ideal, world; and yet, the so-called scientific school of historians have repeatedly told us that style should be absolutely ignored. If the American historians have failed to arouse those sentiments which I have described in this article, it is because they do not possess an imagination which can vivify the past. Or as Bryce says: "Is it not because the leading characters are not individualized, because the salient facts are not brought into due relief, because the dramatic situations are missed, because the style does not rise or fall in sympathy with the significance of the events and their emotions they evoke?" And finally, this learned writer tells us: "History should be so written that it will enrich the reader's thought, touch his emotions, and live in his memory."

All the streams of human endeavor in past ages converge in the larger swiftly moving current of our present civilization. Does not history, therefore, deal with themes of living interest? Where is the dead material of a buried past of which our sensitive vocational friends complain? They see in antiquity only buried cities and physical ruins, while they are apparently ignorant of those ideals which survive in our day, and which profoundly influence the course of modern history. Even the most ardent advocates of vocational education can find inspiration for practical purposes if they will but reverently approach the shrine in Clio's temple. To illustrate this point, I shall quote from Dr. Rouse's essay, "Machines or Mind": "I mention also those early natural philosophers who invented the atomic theory, who laid the

foundation of discovery in physics and chemistry, in mathematics and engineering. They even invented machines. Who first made a screw? Who first made the lock in a river? Who first studied the lever? Who solved problems without algebra and arithmetical figures which would be difficult with the aid of these? Who founded scientific medicine, and knew many things that are quoted as the discoveries of the modern world? Who knew the courses of the Pleiades and mapped out the stars? Who found out that the earth is round? The answers to all these questions are Greek names; and one great Latin name, Lucretius, is that of the only man who ever made science and poetry meet. Compare Lucretius with Erasmus Darwin's 'Loves of the Plants,' and say, then, whether the ancient or the modern world has the advantage." Thus we see that a knowledge of history is essential, even to the most practically designed school curriculum, and if the vocational schools ignore this important subject, the responsible heads of these institutions sever the tree of knowledge from the very roots of its existence. That philosophical writer, Professor Zielinski, of Russia, states the case exactly in his book, "Our Debt to Antiquity,": "We do not wish to regard antiquity as a model, but as a source of quickening strength for modern culture. Every introduction of the seed of antiquity has raised the level of our culture and created immortal works to serve in their turn as patterns for posterity, while the introduction of seeds foreign to our culture has given rise only to hybrids incapable of further multiplication."

Is it not true, as Dr. Marvin writes, that by studying the past and coming to understand the laws of its evolution, each generation acquires greater power, as well as, more desire to

control the sequel? After a quarter of a century of teaching and studying history, I am confident of its great value in education. This idea of relegating the subject to the junk heap is in line with the kind of talk we hear today from every part of the land. The pedagogical experts and reformers love to say new and startling things, and they even rush in where angels fear to tread. But the spirits of Herodotus, Thucydides, Polybius, Niebuhr, and Ranke look serenely down on this troubled world, confident of the immortality of their fame, not at all disturbed by the feeble attacks of those poor mortals who think of the past only as a dumping ground for fallen empires and dead civilizations. Indeed, we can almost hear from the Olympian heights a sigh of pity from the Muses themselves for those modern educators who have so utterly failed in interpreting the lessons of antiquity.

To those who would throw history into the junk heap, I recommend Dr. Maurice's illuminating work, "The Friendship of Books," in which he thus describes the value of history: "But I feel that I want the light which history gives me, that I cannot do without it. I find that I am connected in my own individual life, with a past and a future as well as a present. I cannot make out either without the other. I find that I am connected with a nation which has had a past as well as a present, and which must have a future. I am confident that our life is meant to be a whole; that its days, as the poet says, should be linked each to each in natural piety. There comes an illumination to us ever and anon over our past years, and over the persons gone out of our sight who worked in them. Places we have visited with them, help to bring them back; to recollect the year and the month and the day is of great use, for so the events and the persons

are seen, not confusedly, but clearly, standing as they actually stood. Thus it is with ages gone by. Every one of them is telling upon us; every man who has thought and worked in them has contributed to the good or evil which is about us. The ages are not dead; they cannot be. If we listen, they will speak to us."

I close as I began, by making a plea for historical insight and basic culture in the school curriculum. This attitude applies to the study of every art and science; for it has been truly said that with a knowledge of the past in all its forms, our interest in the future is immeasurably enhanced. And Marvin, in his book, "The Living Past," has this organic unity of education in mind when he says: "We know that the stream which bears us on from the infinite behind us will not slacken in its course, and we begin to recognize a regular movement and a certain goal. The stream is unbroken, and the past lives on."

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